in want owing to illness or misfortune. Livestock, slaves, houses, and cultivated lands were the only forms of property that were actually inherited. The practice of burning a dead person's private property, consisting of clothing, tools, weapons, and ceremonial objects, over the person's grave solved the problem of their disposal. Even the houses were sometimes burnt, although the general practice was to change the doorway so that the ghost of the deceased could not find its way back.

ORGANIZATION OF LABOR

It appears, from what the Terena say, that the household was the primary economic unit. Both the men and women of the household, with whatever slaves they might have possessed, participated in agricultural labor. The men performed the heavy work of clearing and hoeing the ground, while the women and older children assisted in planting, weeding, and harvesting. The preparation of food, cooking, spinning and weaving, and pottery making were the activities of the women. Men's work consisted of hunting, fishing, tool making, preparation of skins, basket making, and warfare. Both sexes participated in collecting wild plant foods.

The men of the village would participate in a communal hunt on horseback if such large action was deemed advisable. If land was difficult to clear, several closely related households would assist one another in the work of clearing. Kinsmen, even when dwelling in different households, would assist each other in economic activities.

PRESENT-DAY ECONOMY OF THE TERENA

GENERAL DESCRIPTION

The migration of the Terena into their present location in Brazilian territory was followed by many changes in their economy. Here they found a new physical and social environment. Southern Mato Grosso was already under effective Brazilian control. Brazilian cattlemen were pushing westward, seeking land and labor for their new enterprises. The old free life of cultivation, hunting, fishing, and raiding came to an end—the Terena had to settle down. On the lands allotted to them, they began to cultivate plots of manioc, maize, sugarcane, cotton, and other crops

[Post-Chaco Period] Terena

which were familiar to them from their Chaco days. The food supply obtained through cultivation was augmented by hunting, fishing, and work on nearby cattle ranches.

Soon, however, difficulties arose. Cattlemen[1] began to encroach upon Indian lands, using these lands for grazing and, in many cases, divesting the Indians of the rights to their use. Terena lands were held under no secure title. It is said that documents relating to land grants given to Terena chiefs were often burnt over a dead chief's grave, making evidence of ownership even more uncertain. The effect of this pressure on Indian lands resulted in many of the Terena leaving settlements like Bananal and Ipegue in an effort to make a livelihood by working on the ranches and in the nearby towns of Miranda and Aquidauana. Wage work with its inevitable uncertainties caused great hardships to these homeless Indians.

With the allocation of Indian lands and the establishment of the Indian Post at Taunay in 1916 and, later, Posts in all the important settlements, economic conditions began to improve. Indian lands were parceled out in lots 45 m. square. In each village a man could obtain a lot on which he could build his house and cultivate a garden. If he wished more land he could go outside the village and use as many lots as he could effectively cultivate. These Indian lands, however, remained the property of the Brazilian Government. Indian rights were use rights only. Outside the village an Indian had only to fence in a lot and begin cultivating and as long as he used this land it remained his. He could, of course, abandon it at any time he wished, after which some other Terena could begin using it. In the village an Indian could sell his house and other improvements to another Indian, but he could not sell the land on which the property stood. Sales of this type are not common, as land is still plentiful, both inside and outside most Terena villages. In spite of these restrictions the Terena are adequately protected, as only Indians can use reservation lands. An Indian from another tribe under the protection of the Government is able to settle among the Terena with the consent of the Post manager. This practice is not common, however, and is usually restricted to Indians who marry Terena women.

The land problem, although basic, was only one of the consequences of the increasing interaction

[1] [i.e., Brazilian Cattlemen — Analyst]

A church wedding is usually followed by a party 177
in which both relatives and friends participate. 585
After being married the young couple go to live
with the bride's parents, although this rule is no [591]
longer adhered to strictly.

BURIAL

When an adult person died, old people gathered 761
at the house of the dead. Young people were not 764
permitted to view or come near the corpse, as it
was believed this could bring death to the young.
Around the corpse the people placed all his belong-
ings, clothes, tools, weapons, and ornaments. If [775]
anything were missing the ghost would return to
claim his property.

After lamentations at the house, the corpse was 764
wrapped in his or her clothes and carried to the
cemetery some distance from the village; the corpse
was placed in a grave on his back with the feet fac-
ing the west. This was done in order that the
ghost, when freed from the body, could go to the
Chaco. On the way to the graveyard a shaman [756]
would walk in front of the procession and as he
reached the graveyard he would tell the other
ghosts about whom they were going to receive.
After the body was buried the shaman would be
the last to leave the cemetery, his duty being to
prevent the ghost from returning to the village.

After returning to the village, the relatives often 768
burnt the house in which a deceased adult had
lived. Sometimes, however, they were satisfied by
changing the doorway of the house. The name of [551]
the dead person could not be uttered for several
months. Members of the dead person's family
would change their names. All this was done in
order to confuse the ghost and to prevent it from
returning to the living relatives. It was believed
that if the ghost came back it would take a living
relative back to the land of the dead.

The close female relatives of a dead man would 765
remove their clothing and cut their hair as a sign
of mourning. For a month after death they would
wail at sunrise and sunset, sitting naked in their
houses. The wife or mother of a dead man was
supposed to show even more explicit signs of
mourning. The widow, for instance, was not per-
mitted to work or to bathe for many days. In
addition, there were regulations which restricted [587]
freedom of widows and widowers. A widower was
permitted to marry only a widow. If a man had

161 /39 cont./
241 time immemorial and are concentrated in village communities,
361 of which there are eleven at present. I have the chief of the
115 village of Mureira, whom the Brazilians call José Correia, to
[622] thank for the following information. His Tereno name was at
[551] first Kalpetí, which means "left-hander," but it has only the
significance of a name, so it was a coincidence when José
553 actually became a left-hander later. An old man who is a close
602 relative of the mother or the father gives the name immediately
after the birth. When José's mother died, an old relative of his
● [768] father gave him a new name: Nakilí. That is, if one of the
parents dies, all the children of the family receive different
names so that the surviving parent will not be reminded of the past
by their previous names and become sad. If the surviving parent
dies, the names of his children are not changed again. The
names of other persons, for example, of the widower or widow,
remain unchanged after a death.

775 The spouses find each other again after death and then re-
829 main together. My informant, who is a widower, says:
I still have the hope of meeting my wife in the next world. -- I
ask how the next world looks. -- He says: The next world is
784 like here. Formerly the deceased was thrown into the water or,
725 when that was not possible, burned. When one was dead, noth-
ing came out of him; only the intestinal worm came out, if it
had been the sickness. In the water the deceased again becomes
an animal. He was an animal before he was a Tereno. The
burned one also becomes an animal, When the animal dies, it
goes on living in the next world. The next world is under the
earth. My life never stops completely.

843 Long before the birth the father and mother do not eat the
armadillo, the small ant bear, or the fruit of the araxikú, be-
cause otherwise the child would die in the mother's body and not
846 come out. They practice the same avoidances after birth, too,
and lie down in connection with it. The mother lies down for a
long time; the father, however, now lies down for only two or
three days; formerly it was five days.

/89 cont./

582 Marriage. They do not marry relatives, respecting blood. They customarily marry very young, at whatever age, not
881 considering physical development. At the appearance of menstruation, they hold great fiestas, accompanied by drunken-
[352] ness. They seat the young Indian girl in a highly adorned
[302] hammock, almost totally naked; they cover the young girl only with a tanga or julata, painting her body with several
[534] colors. Above her head they hang a bell, which is rung every
[602] minute or so by an elderly female relative; to the right and
[285] left of the girl sit her parents; the other relatives dance and
595 sing around the girl, who fasts the entire day. Polygamy is permitted among these Indians, there being some who have five, eight, and even more wives, and this depends on the
[586] number of sisters that the first wife has. They get married with considerable facility, breaking it off in the same way
585 and then marrying other women. They only have a fiesta at
527 the first marriage; for this the couple gather together the relatives of both contracting parties, inviting them all to a feast and drinks, a fiesta which ends with songs and dances, and lasts two or three days.

764 Death. When an Indian dies all weep, without any dis-
768 tinction of blood relationship. They customarily bury the dead man with everything that he owned in life, and what they cannot bury they divide among themselves; the animals that were owned by the deceased are exchanged for drinks; at the end they set fire to the house where he lived, and their weeping ends only after the complete disappearance of the goods left by the deceased.

765 The relatives observe mourning in the following way: they
[304] cut off their hair, some pluck out their eyelashes and scratch their faces, with the result that they disfigure themselves completely; this mourning is kept up from five to seven moons.
766 When a cacique dies they also bury him with everything he
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